THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"To know our faults and mend them; to know our virtues, and increase them, is the chief duty and employment of life."—MARTINEAU.

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DUTY.

DUTY, as defined by Webster, is moral obligation. Yet it is always considered and used in a much broader sense than that definition implies. For, although a small word, its importance is far-reaching, as without it advancement is impossible. A person can never expect to reach the top in one bound, but must gain it gradually and in proportion to his faithfulness in the performance of those things he is called upon to do. We know that advancement is the key to perfection, and as that is the one grand point to which we are all striving—not only with ourselves, but in everything we do—it can be seen that a great deal, if not all, depends upon whether or not we do our duty.

Duty with many of us differs widely, as some are called upon to do far more than others, and some to do things that seem much harder. Yet no matter the amount or extent of these, duty remains the same, and if we expect to get our reward we have got to work to that end.

The person that has most to do is really not imposed upon or treated unfairly, for our advancement is not only proportional to the way in which we do our duty, but to the amount that we have to do. This is beautifully illustrated in the parable of the talents, for we find that the servant who was given five talents to take care of was likewise rewarded with five for doing his duty; and the one who had less to do and only three to take care of was re-

warded in proportion. The master, in this case, most likely knew his servants and had tried them all and found that he could only place a small duty on the third one. It was necessary for him first to try this one, and had he found him faithful he could then have been able to trust him with more, so that his advancement would have been faster.

The necessity, reward, and extent of duty are clearly shown to us by several examples that we can see and read of daily. It is clearly pointed out in the army or navy. Here we find that a man who does not do his duty is not only discharged, but is a disgrace to his country and looked down upon by all wherever he goes, and farther, in some countries is deprived of the privileges of citizenship. If an advancement is to be made the one to get the promotion is the one that has best performed his duty, and the higher that promotion the more necessary it will be that the recipient must have had many duties to perform, for we can see that it would be folly to advance a mere stoker to the position of an officer in one step.

In business we also see that the one promoted is the one that has done his duty, and that those in responsible positions are they who have merited them.

Among the great men of to-day upon whom rest the responsibility of governing the people, we find that in nearly every case they are men who have had a keen sense of duty from the start. Many examples might be cited of men who owe their station in life to an observance of this one thing—one of whom at the present time has the eyes of the majority of the world turned upon him, and who is being most carefully watched. That man about fifty years ago was a young Utah boy, who later got work as a page in the United States Congress. It is stated that while there he was so diligent in the performance of his duty that one of the members took notice of him, and asked the boy if he would be as earnest in doing his duty if sent to the National Naval Academy. Upon saying that he would, he was appointed a cadet, and from that time on has reaped the reward of duty, for to-day he is known as Admiral Evans, and is the man who was chosen to command the great battleship fleet in its voyage from the Atlantic to the Pacific—the longest trip ever made by so large a fleet. We thus see that in all temporal affairs our success will be measured by the duties we perform and the way we perform them. If that is the case we can expect the same to apply to our religious duties which, therefore, makes the principle of far greater importance to us, and it behooves every one of us to find out what our duty is, and do it.

We are told in the last chapter of Ecclesiastes that our whole duty is to "Fear God and keep his commandments." If we will do this our salvation will be sure and we will receive the highest reward, for that comes only by keeping all of His commandments. This embraces not only the greater things, but all the little tasks

we are called upon to do, for it is surely His commandment that we honor those whom He has placed over us.

Duty means sacrifice to us all, but as our song says, "Sacrifice brings forth the blessings of Heaven," and none of us lose thereby. On a memorable occasion it was said, "England expects that every man will do his duty," knowing that if that was done all would be well. Our Father expects of everyone of us that we do our duty, and if this is performed we will not only gain the eternal reward we are seeking but much here in this life we had little expected.

It thus appears that perfection and happiness come only through the performance of our duty. Let us, therefore, at all times strive to have strength and faith to help us in the same, and above all, as it is pleasing to our Heavenly Father, let us follow the inspired words of the poet when he said:—

"Do thy duty, that is best,
Leave unto thy God the rest."

A. Le Roy Taylor.

A MISSIONARY'S EXPERIENCE.

In the April (1908) number of the *Improvement Era*, Elder Albert E. Schoenfeld, of Salt Lake City, Utah, U.S.A., relates a little of his missionary experience, in which is shown the watchcare which the Lord has over His faithful ministers who, at the call of His servants, leave their homes and loved ones, and go forth to proclaim to the nations the soul-saving principles of the everlasting gospel. The elder writes as follows:

"Having been set apart on the 5th of August, 1892, for a mission to Germany and Switzerland, I started from the Denver and Rio Grande depot on the 6th of August, in company with Elder Wahlquist. We traveled together until we reached Liverpool, where we had to separate, I going to Switzerland and he to Scandinavia. In Leeds (England) I met on the 27th of August with my first experience, in fulfillment of some words in my blessing, which words I shall quote further on. Just like an inexperienced young boy, I had changed in Liverpool all my money into French coin. Not reserving enough change to serve me on the way through England, I was hungry and had no change in English money to buy a meal. All at once I noticed a friendly face at the station. It was the genial countenance of Elder Rodney Hillam, Jr., who had been sent to meet and advise elders bound for the continent. He helped me out of my dilemma in literal fulfillment of the words in my blessing.

"The next and more serious experience awaited me in Brussels, Belgium, on my way to Switzerland. At Antwerp the train stood ready, *via* Brussels, for Switzerland. Looking at the long train, a strange forefeeling [presentiment] came over me, as if something

dreadful was going to happen. I tried to step into the last car, and some small voice seemed to whisper that I was not safe there. I tried a car in the centre of the train. The same feeling, the same whispering that I would not be safe there. So I walked along the train,—the same feeling accompanied me, until I reached the very next car behind the engine. Here I felt easy. Approaching the city of Brussels, an express came from the rear and ran into our train, before the latter had completely gotten on to the side track.

"The scene of destruction was dreadful to behold. The rear car was cut to splinters, the centre cars were telescoped, and my car escaped with a general upsetting of everything. Everything was in commotion. My valise I found outside along the track; how it got there I do not know. My hands were stained with blood, so was my valice, but not a scratch or wound was found on me; the bloodstains came from injured passengers sitting alongside of me. It took the balance of the day to clear the track and get us started again. There were ten persons killed and thirty-three injured!

"In going from the wreck to the station I found that everybody spoke French, and I was at a loss as to the right direction, when suddenly a kind-looking lady accosted me in my own mother-tongue, took me into the house, gave me water to wash my blood-stained hands, and sent her husband with me to the station, to find out for me the correct time for the starting of the next train.

"Now, dear reader—mark the words in my blessing, pronounced upon my head by Apostle Heber J. Grant, on the 5th of August, 1892, the day before I started:

"* * * That you may have the light and inspiration of the Spirit of God to be with you; that it may be your constant guide and companion * * * and warn you of dangers, seen and unseen, and enable you to avoid the same; * * * that you may travel in safety * * * and that no accident befall you in your journey to and fro * * *

"Further words in the blessing read:

"Friends shall be raised up in your absence, and you shall not want for the necessities of life * * *

"Both of these promises, with many others, were literally fulfilled during my mission."

MINUTES OF THE LEEDS CONFERENCE.

THE most successful and enjoyable gathering of the saints ever held in the Leeds conference was their semi-annual conference meetings, held in the Temperance Hall, Bradford, May 17th, 1908. The day was beautiful, and it is safe to say more people assembled and listened to the authorized servants of the Lord than were ever brought together before in this district. Not only was the conference a grand success in point of numbers, but the Spirit of the Lord was shed forth in mighty power as the elders explained in clearness the glorious plan of salvation.

President Charles W. Penrose and Sister Romania B. Penrose from Liverpool were in attendance. The forenoon service commenced at 10:30, with about three hundred and fifty people present. After the usual opening exercises and administering of the sacrament, the statistical report for five months ending April 30th was read, showing an enrollment in the ten branches of 861 souls; tracts distributed by the twenty-seven missionaries, 183,767; books distributed 4,148; gospel conversations, 8,551; meetings held, 723; baptisms 48. The general and local authorities were unanimously sustained.

President Penrose stated that President Willard B. Enniss had been honorably released to return to Zion. He had been faithful and wise in his calling—one to be depended upon, and that he was leaving with the blessings and best wishes of all. A hearty vote of commendation was given by the congregation for his good work accomplished. Elder Julius A. Rockwood was sustained as president of the conference, with Elder A. K. Chatfield as clerk.

A brief report of the Bradford branch was given by Elder C. J. Kearl. He said that the prospects were very favorable. The auxiliary organizations were well attended and doing an excellent work. The Sunday meetings also were well attended, very often having a congregation of one hundred and fifty, many of whom were strangers and investigators.

Elder N. Gledhill reported a membership of thirty-two in the Batley branch. They were united and doing good work, but owing to the scattered condition of the saints, Relief Societies and Mutual Improvement Associations were impracticable. The elders of the branch are located in Morley, and feel confident of a good opening in that place.

Clayton branch was reported in a promising condition by Elder T. E. Towler. The members are united, and a good feeling towards the Latter-day Saints prevails in that locality. The Relief Society and Sunday School are accomplishing much good. Elder Towler stated that he had received his release to return home May 21st. He had enjoyed his mission and learned to love the gospel, also the people that he had associated with in England. He bore a powerful testimony to the truth, and exhorted the Saints to keep the commandments of God, mentioning particularly the Word of Wisdom.

President Penrose expressed great joy in partaking of the spirit of the conference and listening to the encouraging reports of the branches. He stated that reports from all parts of the world indicated "that Zion is growing," and he predicted that the work would continue to grow in the future more than ever before. The Saints were instructed and encouraged in the law of tithing, Word of Wisdom and fast offerings. The Lord has made promises of great worth dependent upon the observance of these laws, and the saints could not afford to lose any of them. It was the duty

of the saints to attend to their meetings regularly and cherish a spirit of love for each other. Contention is of the evil one, and should not be known among the saints of God.

At the afternoon service fully four hundred and fifty people assembled. Elder C. E. Erickson reported the Halifax branch in a very encouraging condition.

Huddersfield branch was reported by Elder R. D. Mellor. The saints are united and assisting greatly in the spreading of the truth.

Elder H. K. Bytheway reported the Keighley branch in a prosperous condition, the good work of the Relief Society and Sunday School being especially praised.

A quartette was beautifully rendered by Elders Ratcliffe and Daybell, and Sisters Priestley and Dean.

President Penrose then spoke, commenting upon the anthem just rendered, and said the harmony necessary to make the song so beautiful was also necessary in life to make it a pleasing success. He spoke of the union of Adam and Eve in marriage before the fall, and declared that the union for time and eternity was the plan instituted by the Lord. The saints were admonished to strive for unity in their home associations, also in their public gatherings. The "cleansing from all sin by the blood of Christ" is on condition that we walk in the light as He is in the light, and the fruit of that is fellowship one with another. One of the most potent factors to accomplish this unity at home is family prayer. We expect the return of the Messiah, but He will not tolerate discord when He comes. The Latter-day Saints must not harbor petty jealousies, but be willing to forgive each other, that they can live continually in the light of the Lord, which is freely shed forth in the world, and only needs to be developed and brought into action. The speaker exhorted all to keep the commandments of the Lord, subjecting the body and the spirit to the will of God by overcoming all bad habits. "Then the light of truth will shine into your lives and the time will come when you will be crowned with Him whose right it is to reign."

The choir sang an anthem. Benediction by Elder D. L. Kerr.

The evening session convened at 6:30. The large hall was comfortably filled, fully six hundred people being in attendance. Elder H. P. Matthews was the first speaker. He stated that the saints in the Leeds branch, where he was presiding, were trying to live the gospel, as they know it to be true, and were enjoying the fruits of the Spirit. Bore a powerful testimony to the restoration of the gospel with all its gifts and blessings.

The Pudsey branch was reported by Elder J. A. Harter. He said that the Saints were united and diligent in their duties. He spoke of the evil of intemperance in the world, and said that the Latter-day Saints were firm in their stand against this evil.

Elder A. K. Chatfield reported the Wakefield branch in a

prosperous condition, and said that the opportunities of spreading the gospel were very encouraging. The saints were united and enjoying the blessings of the Lord.

The anthem, "How lovely are the messengers who preach the gospel of peace," was rendered. President W. B. Enniss spoke briefly of the blessings enjoyed anciently by the saints of God, and said that they were in the reach of all even in these days. He stated that he had presided over the conference for one year, and had learned to love the elders and saints for the loyal support they had given him. In going to Zion he would carry with him many fond remembrances of the kindness received while on his mission. He bore a strong testimony to the truthfulness of the gospel.

President J. A. Rockwood spoke briefly upon the necessity of unity and love among the saints, and in assuming the responsibility of president, he hoped the fruits of the support given him would be manifest by harmony and love prevailing.

Elder Ratcliffe and Sister Priestly rendered in a beautiful manner a duet, "Sometime, somewhere."

President Penrose spoke upon man's relationship to Deity, quoting scripture to show that the spirit within man is indeed the offspring of God. It is within the future possibilities of man to become like God. The personality of God was clearly explained, showing that man was made in His image; that He occupies room and position, that His omnipresence is by the power of the Spirit which pervades all space. He stated that in the spiritual world there is organized operation of agents of God and of Satan, even as there is organized government in the Church of God on earth. Attention was called to the declaration in Holy Writ that angels are ministering spirits, to minister to heirs of salvation. They have their rights and authorities, and in some cases may answer prayers. The visitation to Daniel of an angel for the purpose of answering his prayer was cited. These unseen powers are not discernible by our natural senses, but nevertheless are active personalities. Paul on the way to Damascus was stricken blind, heard a voice, and saw a light, but his companions did not see the light. Their spiritual senses had not been quickened sufficiently. Evil spirits are also in organized operation, and exerting their influences upon the children of men. "We are servants to him whom we list to obey." The time will come when they shall be bound, and then light and truth will prevail. The only safe rule is to walk uprightly before the Lord and be susceptible to the good powers that be, that we may be prepared to reign with Christ and the spirits of just men made perfect, when the powers of darkness have been vanquished.

Closing song, "Doxology." Benediction pronounced by Elder T. E. Towler.

JULIUS A. ROCKWOOD, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 21, 1908.

ABOUT HEALING BY FAITH.

When the Church of Jesus Christ of Latter-day Saints was organized, which was on April 6th, 1830, the opposition of the entire Christian world was arrayed against it. Although the doctrines it promulgated were in strict accordance with the Scriptures as commonly received and declared to be the Word of God, "Mormonism" was denounced as a new religion. One of its tenets that excited great hostility was that the signs which Christ promised to believers, as recorded in Mark 16: 16-17, were attainable in this age of the world as much as at the time when they were promised, and that every gift enjoyed by the Former-day saints could be obtained through faith by Latter-day Saints.

Among those blessings restored was the gift of healing. As soon as it was reported that the sick were healed by the laying on of hands, ridicule became rampant, and persecution followed. It was considered blasphemous by many very religious people to assert that the phenomena called "miracles" were possible in the nineteenth century, for the popular notion throughout Christendom was, that all such things were "done away." The numerous testimonies of the manifestation of the power of God through the laying on of the hands of the Elders, only served to enrage the pious "Christians" arrayed against the "Mormons," as they dubbed the Latter-day Saints.

Since that time a great change has come over the public mind concerning this doctrine. While there are many sceptical people, who still contend that there are no such divine gifts in these latter days, and that all the stories concerning them are either falsehoods or fictions of imagination, the evidences that the sick are healed by faith have multiplied so greatly that Christendom is rapidly being converted to the truth of the doctrine of Christ: "All things are possible to them that believe." The remarkable manifestations of the power of God which have been witnessed during the brief history of the Church of Jesus Christ of Latter-day Saints, if all placed on record, would outshine those which can be read of in the Old and New Testaments, leaving not the shadow of a doubt as to their occurrence, or of the possibility of their enjoyment through

faith. The word of the Lord by the Prophet Joseph Smith has been literally fulfilled, namely:

"It shall come to pass that he that has faith in me to be healed, and is not appointed unto death shall be healed. He who hath faith to see shall see; he who hath faith to hear shall hear; the lame who hath faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my law, thou shalt bear their infirmities." (Doc. and Cov. 42: 48-52.) Also the Lord said: "For I am God, and mine arm is not shortened; and I will show miracles, signs and wonders unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak and the lame to walk." (Sec. 35: 8-9.)

These gifts, however, are not shown forth for the purpose of exciting the love of the marvelous, nor to cause people to put faith in the men whom God uses as His instruments, or in the doctrines which they teach. They are not intended as a cause, but as the effects of faith. They are to "follow them that believe." The Elders of the Church, as in the time of the Apostle James, are to be called by the sick to lay their hands upon them and administer to them, and it is "the prayer of faith" that is to "save the sick, and it is the Lord, not man, that "raises them up." The servants of the Lord, who minister by His Divine appointment, do not pose as professional healers, nor do they perform ceremonies for money.

Persons who profess the healing power for gain are not servants of God, but seek their own aggrandisement and the praise of mankind. No one who is so blest of the Lord as to be instrumental in the healing of the sick, or in the performance of any of those wonderful works called miracles, should take the glory to himself or to the authority he holds in the Priesthood, or to the oil of anointing. Faith is the power by which disease is removed and health and life are imparted. Sometimes it is the faith of the individual administered to; at others, the faith of those who administer; frequently the faith of both combined. But without faith no manifestation is the result. The influence, the force, the motive power by which the spirit of healing operates proceeds from God, and it works according to natural principles or laws. It is faith that sets it in motion, and according to the faith exercised so are the effects produced.

In all instances of healing by faith the credit should be given to Deity, and not to humanity. People who have not faith to be healed, nor the gift to heal, may be just as good and as acceptable to the Divine Father as those who are blessed with the power of faith in the degree necessary to obtain the desired result. The Lord has directed that, "Whosoever among you are sick and have

not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the Elders of the Church, two or more shall be called, and shall pray for and lay their hands upon them in my name, and if they die they shall die unto me, and if they live they shall live unto me." (Doc. and Cov. 42: 43.)

Anointing with oil is one of the features of the ordinance for the administration to the sick. It is not, however, absolutely essential. The oil should be properly consecrated by Elders of the Church for the purpose of anointing the sick. But if no oil is obtainable or convenient, hands may be laid upon the sick, either by the elders, or if none are near by, other persons, men or women, or even children may lay hands upon and pray for the afflicted person, and it will be the power of faith that will bring about the desired blessing. It is only the Elders of the Church who have authority to seal an anointing and administration, and this should be done in the name of Jesus Christ.

The question is sometimes asked, should the ordinance for the sick be administered to persons not members of the Church? The answer is, yes, if they believe and show their belief by requesting the administration of the ordinance. There are many wonderful instances of restoration of persons outside the fold. There are also cases of healing by the laying on of hands and prayer by persons not connected with the Church of Jesus Christ of Latter-day Saints. Are they to be attributed to the power of God, or to some evil source? We would say give the glory to God for every good gift, and do not attribute to the Evil One that which is divine. God hears the prayers of saints and sinners, of Christians and of heathens, when they are sincere and offered in humility and faith.

But it does not follow that when a gift or sign is bestowed or enjoyed, that the individuals thus favored are sent of God to teach His word or act in His name. Signs and wonders will be exhibited in the latter days by the powers of darkness and through individuals who are deceivers of mankind, who exhibit them for purposes of deception. The performance of a "miracle" does not of itself furnish proof that the performer is sent of God. But no man who is sent of God will deny the efficacy of faith, nor dispute the truth that God will hear and answer prayer, and bestow His blessings and miraculous powers in response to faith in these days as much as in former times, for He is "the same yesterday, to-day, and forever." When signs are shown forth by an evil power, they will be for an evil purpose. Everything that is good comes from God. Let us never attribute to Satan that which is divine, nor think that all is divine which partakes of the marvelous.

By living faith in the true and living God, disease can be overcome, matter can be controlled by spirit, and Christ's words are verily true, that "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence unto yonder place,

and it shall remove, and nothing shall be impossible unto you." What is that faith which is like "a grain of mustard seed?" It is a living germ within the soul which grows, expands, develops, until when it arrives at its perfection it is a mighty power over material as well as spiritual things, and brings its possessor up to the plane of Deity, so that all things are possible to him as a son of God arrived at the fulness of the Eternal Father and of the Lord Jesus Christ.

Now man is but mortal, and this age is a period of unfaith. Blessed is he, or she, who has sufficient faith to lay hold upon eternal things; to obey the gospel; to discern between truth and error, between light and darkness, between the power of God and the power of the Evil One. For it is that faith which brings forth the works of righteousness, that leads to salvation here and everlasting glory and exaltation in the kingdom of God.

C. W. P.

MORMONS TEACH A LESSON.

THE following is from the *Cleveland Leader*, a newspaper published at Cleveland, Ohio, U.S.A.:

"It would seem that we have been shown only the sordid and ugly side of the 'Mormons.' A new and altogether charming view of them appears in the dispatches telling of the plans to erect a monument to the gulls of Salt Lake.

"The 'Mormon' pioneers in Utah, when about to gather their first crops, in the fall of 1848, were anguished to see great swarms of locusts sweep down upon their fields and begin the destruction of every green thing the settlers had raised with patient labor. Halting the devastation was beyond their power. But relief came and from a quarter not in the least expected. Immense flocks of gulls flew in from the islets of the lake and attacked the insect enemies of the crops. They saved the grain.

"The monument is to be at once a commemoration of those days of severe ordeals and an expression of gratitude to the gulls. These strange and marvelously graceful creatures have held a position almost sacred in the minds of the 'Mormons.' The memorial will serve to keep alive this feeling as well as to assure the protection which the birds so richly earned. Furthermore, the rest of the country is to know that the 'Mormon' is quite as capable of a fine sentiment and perhaps of an appreciation of man's helpers which others have been slow to develop. It might be an excellent thing if other communities were to experience the travail of those pioneers of '48. The potting of the harmless winged foresters would cease and the hedges would be sweeter with the songs of the thrush and cardinal. Nor would we longer see a kind of millinery that is a record of death.

"The 'Mormons' are teaching a lesson well worth while."

RELIEF SOCIETY CONFERENCE.

A RELIEF SOCIETY conference was held in Westgate Hall, Bradford, May 16th, 1908. The meeting commenced at 3:30 p.m. Sister Romania B. Penrose was in attendance. After the opening exercises, President Mary Hollings gave a brief account of the work done in Bradford. Second counselor, Sister Walker, reported the progress that is being made in Halifax. President Maria Wood spoke encouragingly of the work in Clayton. The president of the society in Keighley also gave a good report. Sister Mary A. Knight expressed pleasure in attending to her duties as a teacher. A recitation was given by Miss Florrie Benn, entitled, "Alone in heaven." Sister Mary E. Sanders spoke of the benefit derived from attending Relief Society meetings. First counselor Mary Higgins told what satisfaction the gospel gave her and expressed a desire to keep the commandments of the Lord. Sister Lilian Jeffries sang, "Love at home." Second counselor Nancy Thorpe bore testimony to the divinity of "Mormonism." Several of the sisters bore testimony to the good work done by the society. Sister Edith Crampton, who is emigrating to Zion, testified of good received through attending to her duties.

Sister Romania B. Penrose gave a very instructive and helpful address on the great obligations we owe to our Father in heaven. Urged the sisters to purify themselves and not grieve the Spirit of the Lord. She also pointed out that the Relief Society is to educate the sisters intellectually, spiritually and morally. Impressed upon all the necessity of working unitedly and of respecting authority. Spoke of eternal associations and man's free agency, and made plain the fact that our destinies lie largely in our own hands. Gave valuable suggestions regarding Relief Society work and the training of children. Urged mothers to instil into their daughters right principles in early years and so fit them for the duties of life as wives and mothers. If these teachings are put into practice great benefit will be derived by each society represented. The work in the conference is growing, and we are expecting to hear of greater advances in the future.

MARY E. SANDERS, Secretary.

A PLEASANT TRIP.

A VALUED friend has furnished the STAR with the following account of a brief visit to the continent by a party of three, consisting of the writer, a friend and Elder J. A. Rockwood of the Leeds conference:

"On Saturday, April 18th, we set out for Belgium and the north of France, via. Harwich and Antwerp, reaching the latter place the following (Sunday) morning, and spending the day in that city. In the cathedral we witnessed the celebration of high-mass, and

in the evening we looked round the city. This being the first visit of two of our number to the continent, they regarded with dismay the continental Sunday, the latter part of the day being given up entirely to pleasure.

"On the following (Monday) morning went on to Brussels and paid a surprise visit to the 'Mormon' Elders (Fetzer and Snar) who are laboring there. We found them in full harness, absorbed in their work, and satisfied with the progress they are making. Needless to say they were delighted to meet with a brother from their western home, and a party speaking their own language. They naturally gave up the day to shew us round, and in the capacity of guides they earned our gratitude.

"Before leaving Brussels for France on the following (Tuesday) morning, we obtained a quantity of tracts (from the Elders) printed in the French language. These we distributed in the cities of Roubaix, Lille, and Cambrai, France, to the people with whom we came in contact. The French people who eagerly appropriated our literature, appeared to have no knowledge of the existence of the Latter-day Saints, and were deeply interested in the new gospel when it was explained to them in their own language by one of our party. Unfortunately we had not provided ourselves with sufficient 'Mormon' literature to meet the demands made upon it.

"We were also well received by the people, being invited to their homes, to one of which a visit was paid by the Catholic priest while we were there, and just when we were finishing our discussion upon the articles of faith.

"Now that Roman Catholicism is on the wane in France and that religious liberty is enjoyed, the field for the teaching of the 'Mormon' doctrine is further augmented. Surely it is the work of the divine Master.

T. H. SOUTHWELL."

FROM THE MISSION FIELD.

Conference Notice.—The semi-annual Sheffield conference will be held in the Cambridge Hall, Cambridge Street, Moor Head, Sheffield, on Sunday, May 31st. Services at 10:30 a.m., 2:30 and 6:30 p.m. President Charles W. Penrose will be present. The saints are requested to invite relatives and friends.

News from Derby.—Elders Thomas Martin and David J. Sutton report the Derby branch in a prosperous condition. The saints are striving to live their religion, are helping the Elders in their work among the people, are united, have a great love for one another and many are faithful in paying their tithes. Friends and investigators are attending the meetings.

Releases.—The following missionaries are honorably released to

return home to-day per s.s. *Dominion*: Willard B. Enniss, Thomas E. Towler, Leeds; John W. Scowcroft, Bristol; Moses Edwards, Norwich; John T. Spencer, Samuel H. Blake, Edward Lakin, Birmingham; William A. Skidmore, D. Frank Ottley, David G. Shorten, Daniel H. Cook, London; John T. Dick, Scottish.

Departures.—The following missionaries sailed for home to-day per s.s. *Dominion*: From Great Britain—Willard B. Enniss, Thomas E. Towler, John W. Scowcroft, Moses Edwards, John T. Spencer, Samuel H. Blake, Edward Lakin, William A. Skidmore, D. Frank Ottley, David G. Shorten, Daniel H. Cook, John T. Dick. From Netherlands-Belgium—George H. Dubois. From Scandinavia—Edward C.Ekman, Hans F. Jensen, Newman Beck, Rasmus Rasmussen, Peter M. Andersen, Hyrum M. Christensen, James R. Olsen. From Sweden—Erik T. Grass, Miles A Peterson, Henry Sorenson, Leonard Olson, August W. Rytting, Elias A. Monson. With the company were seventy-nine emigrants, in charge of Elder Willard B. Enniss, with Elders Edward C. Ekman and Elias A. Monson as counselors.

Successful Concert.—On the 16th inst., in the Westgate Hall, Bradford, a concert was given solely by the children in the First and Second Intermediate and Primary Classes of the Bradford branch Sunday School. Superintendent H. A. Alexander was in the chair, and the children rendered all their pieces (including sketches, part-songs, action songs, etc.) in such an eminently satisfactory manner that it reflected great credit upon the training imparted by the teachers, whose efforts were well rewarded by the financial success obtained. President C. W. Penrose heartily congratulated the teachers and officers upon the way in which the children had been trained.

Baptisms.—On Wednesday, May 13th, a baptismal service was held at the Premier Baths, Cathedral Road, Cardiff, when two members were added to the Cardiff branch of the Bristol conference. The ordinance was performed by Elder Miles T. Slatter.

Last Wednesday, the 13th inst., a baptismal service was held at the Middlesboro' Baths (Newcastle conference). About fifty members and friends were present. Eleven candidates from Middlesboro' and two from Stockton were baptized, President W. H. Caldwell and Elder William J. Ainscough officiating.

Two more baptismal services took place at Ipswich (Norwich conference) on May 6th and 9th. Two converts were baptized at each meeting. The ceremony was performed in the river Gipping, by Elder Moses Edwards. Three baptismal services in one week, adding six souls to the church, including a minister who has accepted the gospel and has a strong testimony of the same, gives joy to the saints in the Ipswich branch, which is now in a flourishing condition.

On Saturday afternoon last, the 16th inst., a baptismal service was performed at Bow Hill, Fifeshire, when another member was added to the Scottish conference. The ordinance was administered by Elder David Shand.

On the 15th inst. another member was added to the Grimsby conference. The baptism was performed in the Fisher Lads' Baths, Grimsby, by Elder William G. Clark.

Farewell Socials.—Elders V. E. Candland and W. E. Crane report that the saints of Kidderminster branch and some friends met at the home of Sister Hart, 30 Shrubery Street, on the evening of May 12th, and gave a very enjoyable social in honor of Elder Edward Lakin and family, who leave on the 21st inst. for their home in Zion. A most enjoyable time was spent in rendering songs, recitations, etc., during which Elder Lakin was presented with a fine ebony walking stick, as a slight token of the esteem in which he is held by the saints and many friends of this branch.

A social was given by the saints and friends of the Ipswich branch (Norwich conference), on the evening of the 12th inst., to show their respect to Elder Moses Edwards, who has labored in Ipswich the past seven months and is leaving for Zion on May 21st. An entertaining program was rendered, refreshments served, and the departing elder presented with handsome presents. The social was in charge of Elder L. Vern Toolson. President W. A. Dimond was in attendance.

On Thursday night, April 12th, in Unity Hall, a farewell party was held in behalf of President Thomas O. King and the Sisters Dean, who left England for Zion to-day. After a fine "tea," the time was well spent in songs, speeches, recitations and musical selections. All present seemed to enjoy themselves, and a number who had never been to any of the gatherings before expressed themselves as well pleased and are coming to the meetings to learn more of our faith and teachings.

Monday evening, April 27th, the saints and friends at Hull, together with the conference visitors from the other branches, assembled at Foresters' Hall, where a very entertaining program was carried out, after which games and social chat were indulged in. All present thoroughly enjoyed the evening's entertainment.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XV.—THE SACRAMENT OF THE LORD'S SUPPER.

I. The Sacrament.

1. Meaning of the term "sacrament." (See Articles of Faith, notes 1 and 2, p. 182.)
2. Institution of the sacrament among the Jews. (Luke 22: 8-13, 19-20; Matt. 26: 26-29; Mark 14: 22-25; I. Cor. 11: 23-25.)

3. Institution of the sacrament among the Nephites. (III. Nephi 18: 6-7, 11.)

II. Fit partakers of the sacrament.

1. Paul's solemn warning against hasty or unworthy action in partaking of the sacrament. (I. Cor. 11: 26-30.)
2. When instructing the Nephites, Jesus laid great stress upon the fitness of those who partook of the sacrament. (III. Nephi 18: 28-29.)
3. Trespassers not to partake of the sacrament till reconciliation is made; nevertheless charity is to be exercised toward the erring members. (Doc. and Cov. 46: 4; see also III. Nephi 18: 30.)
4. Sacrament to be administered only to members in full fellowship in the Church of Christ. (III. Nephi 18: 5; 26: 21; 18: 11; Doc. and Cov. 20: 37, 75.)
5. Purpose of the sacrament. (Articles of Faith, p. 179.)

III. Sacramental emblems.

1. In instituting the sacrament among both Jews and Nephites, Christ used bread and wine, as the emblems of His body and blood. (Matt. 26: 27-29; III. Nephi 18: 1, 8.)
2. The Saints commanded to meet together often to partake of bread and wine in this commemorative ordinance. (Doc. and Cov. 20: 75.)
3. The Lord has revealed that other forms of food and drink may be used in place of bread and wine. (Doc. and Cov. 27: 2-4,)

IV. Manner of administering the sacrament.

1. Bread to be broken in small pieces by one holding proper authority—a priest of the Aaronic order of Priesthood, or anyone holding the higher order of priesthood. (Doc. and Cov. 20: 76.)
2. Prayers used in consecrating the sacred emblems. (Doc. and Cov. 20: 76-79; compare Moroni 4 and 5.)

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